

THE SINNERS

Warning-piece,

OR,

Heavens Messenger.

Instructing poor sinners in the way of Repentance in these dangerous times ; with many good Instructions to every true Christian to take heed of seducing people, meaning such as will call themselves Christ.

* But if any body shall say unto you, Lo here is Christ, or lo there is Christ ; believe them not , for false Christs and false Prophets shall arise , and shall shew signs and wonders, to seduce, if it were possible ; the very Elect ; but take heed, behold I have told you all things, Mark 15. 21, 22, 23.

By THO. ROBINS; B. of D.

Take heed therefore to your selves , and to all the flock, for I know this, that after my departure shall grievous wolves enter in among you , not sparing the flock, Acts 20. 28, 29.

Printed for S. Tyus , at the sign of the three Bibles on the middle of London-bridge.

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British Museum

1851



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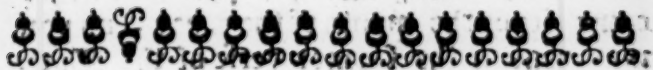
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Warning-piece

Hobbes Messenger





Ezekiel. 12. 1, 2, 3. ver.

The word of the Lord also came unto me, saying, Son of man thou dwellest in the midst of a rebellious house, who have eyes to see and see not, and have ears to hear and hear not, for they are a rebellious house, therefore thou Son of man prepare thou stuffe for removing, and remove by day in their sight, and thou shalt remove from this place to another in their sight, it may be they may consider, although they be a rebellious house.



My Beloved Brethren, I desire you all that be here present, to take notice of these words that were sent from the LORD, for the instruction of your miserable sinners: For you may assure your selves, that it did not come forth,

the mouth of any false Prophet, but they came from the mouth of the Lord, as you may read in the former verse of the Text. And indeed, my brethren, we never stood in more need of good Messengers then we do at this time, for certainly a more rebellious people never lived in the world then there is now a days, and in many kind of ways which I shall here lay open unto you.

In the first place, We have seen here the Father rebel against the Son, and the Son against the Father, and the Mother against her Daughter, and the Daughter against her Mother, and one neighbour against another, which you cannot say but it is a most miserable case to see. I but here is a worse Rebellion then all this, which is able to rent the heart of any Christian that fears God, when I have related, and here laid it open unto you; therefore I desire all those that be here present to take notice and have a care of such people. And in the first place, I desire you to take notice of the words that our blessed Lord and Saviour speaks in the 24 ch. of Matthew, and the 4 ver. and there you shall see whether there be not a greater rebellion among us then any that I have named. For
when

When the Disciples asked our Saviour,
How they should know when the end of the
world should come? When our Saviour
made them this answer.

Then Jesus answered and said unto them,
Take heed that no man deceive you, for many
shall come in my Name, saying, I am Christ, and
shall deceive many, Mat. 24. 4, 5.

We may see a great many such people
now adays, and certainly there cannot be a
greater rebellion against God, then to seek
to rob him of his power. I pray look into the
20 chap. of Exodus, at the beginning of that
chapt. and there you shall see the Lord said,
Thou shalt have no other Gods but me.

And we all know, who have any unders-
standing, that Christ and God is all one.
Then how can any man say, but it is a re-
bellious condit on for any man to call him
Christ, but indeed I would desire every
true Christian to have a care of such peo-
ple.

But I pray you take notice. I would not
have you despise them, for certainly they be
the very same people that our Saviour said
would come in the latter days. Therefore
I rather exhort you to pray for them. For

as the Apostle Paul said to the people in these words ;

I exhort you brethren, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men, 1 Tim. chap. 2. ver. 1.

Indeed we do not know but the Lord may convert them. For look in Jam. 5. 16. and there you shall see that we should pray for one another. For the Text there saith, Confess your faults one to another, and pray one for another, that you may be healed. The effectual fervent prayer of a righteous man shall be heard, Jam. 5. 16.

But alas my Brethren, Prayer is quite out of date with a great many now adays ; but you may hear in many places a great many that are given to swear and to curse, and to lying and dissembling both with God and man, if it were possible. But I would have such as these to have a care ; for to be sure there is a day that every poor soul must give account, for to be sure the Lord will not be mocked. No, no, to be sure, as he is a God of mercy and truth, so he is a God of justice. And when he doth come, to be sure he will give every man according to his works,

But

But my Brethren, I desire you to give me leave to make one question to you, and that is this.

In case the day of judgment was this day or this night, and the Angels were sounding their Trumpets for all sinners to come unto judgment, and the Lord of Hosts standing upon the judgment-seat with the sword of justice in his hand. Then who is he that is able to stand in his presence, or look him in the face? Nay, then happy would that sinner be that were able to make answer for one sin of a thousand; yet there be many now adays will say they have no sin; but let such as they have a care what they do, for to be sure they will find one day, that they be as great sinners as any: indeed you may read in many places of Scripture, of many that were sinners, but you shall read of few that were so righteous that they never sinned.

I desire you to look into Rom. 3. and there you may perceive, that in those days all sinned: What then? are we better then they? No in no wise, for what we have before proved, both Jews and Gentiles, that they are all under sin, as it is written, There is none righteous, no not one.

Nay look into the 8 chapter of the 1 book of Kings,

Kings, about the 46 verse, and there you shall see how Solomon prayed unto the Lord for sinners.

If they sin against thee, for there is no man that sinneth not, and if thou be angry with them, and deliver them to their enemies, so that they carry them away Captives into the Land of their Enemies. Yet if they shall bethink themselves in the Land where they were carried Captives, and repent and make their supplications unto thee, then hear thou their prayers and supplications in Heaven thy dwelling place, and maintain their cause, and forgive thy people that have sinned against thee, 1 Kings 8. 46.

Indeed my Brethren, you may here see by these parts of Scripture, and many more, that the people and the holy Prophets confessed themselves sinners. Then how dare we be so bold, as to say we have no sin. Indeed I do not accuse any man with it, but indeed I would desire every christian to have a care that they be not seduced by such people; for certainly there be too many of them abroad now adays, for just as the Fox lyeth in wait to devour the innocent Lamb, even so do these people seek day and night to deceive

ceive (as the Scripture saith) even the very Elect if it were possible. But I desire you all that be here present to have a care of them, for certainly they be the same people that the Apostle speaks of in 2 Tim. 3. chap.

For the time will come when they will not endure sound Doctrine, but after their own lust shall they heap unto themselves Teachers, having itching ears, and they turn away their ears from the truth, and be turned into Fables.

Indeed we may see too many such abroad now that cannot indure sound Doctrine; but they will have Teachers of their own, although they can scarce read the Primer, yet they must be teachers of others, when alas poor souls little do they know what a piece of work they have in hand.

Indeed, my brethren, I cannot perceive but this comes to them out of a high stubborn mind, thinking to themselves that there is none so pure and so holy as they. All learning one of another; but you shall seldom see them come to any Church. No, no, such as those had rather be creeping into some house by y^e warm fire deceiving one another. Indeed I
desire

desire you that be here present, to look into the 2 Tim. ch. 3. ver. 4, 5, 6. and there you shall find it plainly laid open unto you; for Timothy telleth us plainly the condition of them: for in verse 4. says he, They are traitors, heady, light-minded, lovers of pleasure more then lovers of God, having a form of godliness, but denying the power thereof, from such turn away.

And in the next verse he tells us why we should turn away from them. For of this sort are they that creep into houses, and lead captive silly women laden with sins, and led away captive with divers lusts, 2 Tim. chap. 3. ver. 4, 5, 6, 7.

Indeed methinks this should be enough to satisfy you for to have a care of these seducing people; for certainly, if that they do but once catch you in their snare, you will not find it so easie to get out again: Indeed if you but please to look into the two following verses of this Chapter, I hope it will give you a great deal more satisfaction concerning these people.

Now as Janes and Jambres did withstand Moses, so do these also resist the truth, men of corrupt minds, reprobates concerning the Faith. I but here in the next verse you may hear

hear a great deal of sweet comfort in these words.

But they shall proceed no further, but their folly shall be made manifest to all men; as you may find in the 8, 9.

Indeed we may see their folly every day in one place or another. I desire you to look in the 8. chap. of Jeremiah, about the 18, 19. & and see there what the Prophet saith.

Therefore hear ye Nations, and now O Congregations what is among them, hear, O Earth, behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened to my words, nor to my law, but rejected it.

Indeed the Lord gives us a fairer warning, piece if we would but consider of it, but alas how many is there that regards it? I pray you hearken to the voice of the Lords Messenger, Jer. 5. 21, 22.

Hear this O foolish people, and without understanding, which have eyes and see not, ears and hear not, Fear ye not me? saith the Lord, will ye not tremble at my presence?

Let us have a care of provoking the Lord too much to wrath, but let us strive with one another to serve the Lord our God, for he is a righteous God, full of mercy and love

love to all poore sinners: If we would not receive his love and blessings with a thankful heart, and be content with what he sends, then we might very well cause the Lord to speak as comfortable to us as he speaks to the people in Isaiah 41. ver. 9, 10. Indeed it is a place worth your observation, and happy is that man or woman whatsoever they be, rich or poore, that doth deserve to have the same words spoken unto them, and these are they, I pray you that be here present give your attention to them. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof; and said unto thee, thou art my servant, I have chosen thee, and not cast thee away.

Fear thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee, I will help thee; yea I will uphold thee with the right hand of my righteousness.

O my Brethren, what a great blessing had those people, to hear the Lord speak these comfortable speeches unto them, as to say He would uphold them with the right hand of Righteousness. Alas, which of you all that is here present, but if it please God to strike you with sickness, so that you fainted; and
were

were ready to fall at every step, then he that would be always ready to hold and support you up, then you would think your self much beholding to him. **H**appy are they that have such a gracious upholder as this, that can uphold every poor soul with the right hand of his Righteousness.

Therefore let every one of us strive to get the favour of so gracious a God as we have; therefore let us all with one heart and voice say as Job said, ch. 50. v. 3, 4, 5, 6. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood, not things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak, I will demand of thee, and declare thou unto me, I have heard of thee by the hearing of the ear, but now my eyes seeth thee, therefore I abhor my self, and repent in dust and ashes.

Where you may see the humble heart of Job, to repent in dust and ashes, we now adaves, instead of repenting in dust and ashes, we repent in silks and satins; but we may assure our selves, that there is a day to come that we must give an account, then happy is he that could say as David did, in Psalm 131. 12
ver.

12. ver. Lord, my heart is not haughty; nor my eyes lofty, nor do I exercise my self in great matters, or in things too high for me, surely I have behaved and guided my self as a child that is weaned of his mother, my soul is even as a weaned child.

What a happy condition was this man in, that he could say, his soul was like a weaned child! Indeed my brethren, I could wish that every poor soul in the world could say so, but alas, we are given too much to pride, hatred, malice and envy, and seeking one to undo another by one means or other; but alas, that is quite contrary to that saying of James, that I told you but now, for he saith, VVe must love one another. And Isaiah saith, VVo unto them that decree unrighteous decrees to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they rob the fatherless.

I pray God there be not too many such in England now adays; but I am afraid there be too many such abroad, but I pray God give them grace to refrain it; for Solomon saith, Pr. 22. 16. he that oppresseth the poor for to increase his riches, and he that giveth to the rich shall

to the rich shall surely come to want, and 22, 23. verses of that chapter he says,

Rob not the poor because he is poor, neither oppress the afflicted in the gates, for the Lord will plead their cause, and spoil the soul of those that spoil them.

Therefore in the Name of God I do desire, that we may all have a care how we seek to wrong the widow and the fatherless, or any poor distressed creature, but rather strive to aid and assist them as the Lord hath enabled us, & if you have not whereby to relieve their wants, then pray for them, and by doing so, thou mayst shew thy endeavour, and so carry thy self blameless. But alas, Prayer is out of date with a great many, but I must needs tell such as those, that if they refrain themselves from Prayer, I may boldly say, they do not truly offer repentance; I desire you to look in the fifth Psalm, and there you shall see how David repents by prayer.

Give ear to my words (O Lord) consider my meditations, hearken unto the voice of my cry, my King and my God, for unto thee will I pray, my voice shall be heard in the morning, O Lord, in the morning will I direct my prayer unto thee, Psal. 5. 1, 2, 3.

Pay my brethren, there are many more places in Scripture that doth exhort us unto prayer, I and Christ himself did command his Apostles to pray, as you may find it written in the 6. of Mat. 9. there he commands his Apostles to pray, Our Father which art in heaven, &c.

And this is a prayer which is despised by a great many. But you may see here, that our Saviour Jesus Christ loved and warned his Disciples to say it. And therefore we ought to say it, for I am sure, that there is no Christian that liveth in the fear of God, that will deny the Lords prayer, or any other that are lawful and good, and for such people as hold the Lords prayer, or any other prayer as vain babbling (as some will say) I desire such as they to look into Isa. 38. and there you may see whether prayer be good or no.

In those days was Hezekiah sick to death, and Isaiah the Prophet, the son of Amos, came unto him, and said, Thus saith the Lord, set thy house in order, for thou shalt die, and not live.

Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect

perfect heart, and have done that which is good in thy sight. Then Hezekiah wept sore.

But now I would desire you to consider the prebailing of his prayer, for when the Lord saw and heard how faithfully he prayed, he sent Isaiah to him again.

Then came the word of the Lord to Isaiah, saying, go and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, and seen thy tears, behold I will add unto thy time fifteen years, I will deliver thee and this City out of the hand of the King of Assyria, and I will defend this City; as you may read it in Isaiah the 38. beginning at the first verse to the sixt.

Now I would desire those people that deny prayer, to consider whether that prayer be good or no: for here you may see, that the Prophet prebailed much with the Lord: for first, the Lord prolonged his life for 15. years, nay, more then that, he defended the whole City from their enemies for his sake. I pray God that every Christian would desire the Lord to give them so much grace, as to pray to him to defend us and this City of London from the hands of all our enemies, which no doubt but he will, if we but pray with a true heart, as the Prophet

phet did: And I desire to give you one word or two more, and so to draw to a conclusion and that is this, I charge you in the Name of God, that when you pray, to desire the Lord to bless and guide you from all such as would hinder you from prayer, or from any good devotion. I mean, that you should not refrain neither Church nor good Sermons, for to be sure you cannot hear too much of any good instruction.

And lastly, I desire you to look into the 2 of Joel, and 12. 13. ver. and there you shall see what comfortable speeches the Lord himself gave to his people:

Therefore also now saith the Lord, Turn you even to me with all your heart, and with fasting, and weeping, and with mourning, and rent your hearts, and not your garments, and turn to the Lord your God, for he is a merciful and gracious God, slow to anger, and of great kindness, Joel 2. 12, 13.

Indeed if we have not hearts of stone, methinks it would move us to repent: therefore in the name of God have a care to serve the Lord, and that with all your heart, and I wil so conclude with these few words, that is, I pray God give you all grace to make good use of what you have
heard

heard at this present, and this little Book may be a warning-piece to you all, for I will assure you, here is nothing in it but what is good, and with making good use of it, it may be a great means to guide you into the way of salvation: And so with the words of Paul an Apostle, Not of men, neither by men, but by Jesus Christ, and God the Father, who raised him from the dead, and all the brethren that are with me, Grace be to you, and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God the Father; and no doubt but he will if we will but do our endeavours to serve him, which the Lord of his heavenly mercy give us all grace so to do; and not with our lips outwardly, but with all our hearts, and with all our souls, and with all our minds, and all for the merits of thy Son our only Lord and Saviour Jesus Christ, who shed his most precious blood for us, and for all true believers, to him, and to none but him, be given all honour, praise, and thanksgiving, both now and for evermore. And so the Grace of our Lord and Saviour be with us all the rest of our time,
hence-

henceforth and for evermore. Amen.

Yours in Christ Jesus, *Tho. Robins.*

A short Prayer, very good to put every sinner in remembrance of our Lord Jesus Christ.

O Most gracious, and most glorious, and ever living Lord God, thou that sittest on thy throne, ready to give judgement to all sinners, thou shewest thy self very slow to anger, or else thou mightest utterly destroy us in the twinkling of an eye. So seeing thou art so merciful to us, vve thy poor servants, dust and no men by reason of our carnal sins, do desire thee, out of thy tender mercy, to give a blessing to us the rest of this day. And grant, O most gracious God, to give us grace to make good use of what we have heard this day: and grant, O most glorious God, that it may be so grafted in our hearts, that it may be as good seed sown in good ground, that it may increase abundantly, to the glory of thy holy Name, the good of every one of us, to the joy and comfort of our poor souls: And most gracious God, we beg on thee, for thy Son Jesus Christs sake, to guide and keep us from the inticements of such seducing people, which thy holy vword gives us warning of, such as
 seek

seek night and day to rob thee of thy glory,
and honour, and seek to beat down the Mini-
stry, and to trample the Gospel under their
feet. Yet, O Lord, vve know thou hast power
either to convert them, or to cut them off
vwhen thy vwill and pleasure is, and so, O Lord,
we desire thee, for thy Son our Saviours sake,
to go along with us this day, and for ever-
more. *Amen.*

THere are two other small Books worthe
the reading over: One is intituled,
*The goodness of God to all true Belivers in the Lord
Jesus Christ the righteous, our Advocate, and only
Mediator and Redeemer.*

The other is, *Christ upon the Cross, suffering
for sinners, or the sinners Redemption, Sanctification,
and Exaltation by the death and bitter passion of
our Lord and Saviour Jesus Christ.*

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